The Bombay Guardian.

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WEEKLY REVIEW.

—If it be true that half the world does not know how the other half live, we may take it for granted that one half does not know how the other half die. The Health Officer tells the weekly story in dry figures that there were 460 deaths in the city, of which 12,15 or 18 were from cholera and the remainder from different other diseases. But of the pathetic tale linked with many of these deaths nothing can be said in statistical tables. For instance, the mother of four children in robust health at 9 p. m. is attacked with cholera and is dead at 6 o'clock the next morning; leaving her dear ones motherless. In another case a girl is attacked with cholera and dies, the mother who attended upon her with untiring devotion is herself attacked and dies, the husband who attended upon her with speechless grief and who had refused all food and does n't care whether he lives or dies, falls a ready victim and dies also. The whole family, daughter, mother and father suddenly carried away by the Angel of Death. Or take an instance or two of another class of deaths. A dear little one of two years suddenly drowned in a bath-tub of water. A Parsee, of respectable family, riding in a brougham finds his horse has shied at something and looks out to see what is the matter: his carriage is suddenly dashed against a wall and he is immediately afterwards picked up a lifeless body. These are only a few of the cases, and only a few of the physical and social aspects of these cases. If we could ascertain and consider the spiritual condition of the 460 persons launched into eternity how loud and imperative the call would be—Prepare to meet thy God.

G.

—We mentioned last week the death of Rev. Ramkrishna V. Modak of the American Marathi Mission at Ahmednagar early on Monday, the 5th inst. It appears that between Sunday the 4th, and Wednesday the 7th, besides Mr. Ramkrishnapant, two other Native Christian ministers, who have rendered long service to their Master, passed away. First of these was Rev. H. H. Sandel of St. Paul's Cathedral Mission, Calcutta. He was converted to Christianity in 1838. He was ordained deacon in 1856, and presbyter next year. For 30 years he continued to fulfil the duties of this Mission. He died on Sunday, the 4th inst., at 4-25 p. m., at the age of 67. Just before dying he said, "I have resigned myself and mine to God my Father." Mr. Ramkrishnapant died early on Monday. On Wednesday the Rev. Jagadishwar Bhattacharya, for 40 years a highly-valued Missionary of the Free Church of Scotland, died in the suburbs of Calcutta. The last half of his ministry was spent as Superintendent of the Rural Mission at Mahanad, in the district of Hooghly. He was baptized in November 1841, in Dr. Duff's institution. He was ordained September, 1855. During the last year or two he has been much interested in the local Mission of Uloobaria, of which he was president. Thus within a few days three leading men of influence in the Church of India of different denominations have been called to their rest.

—Some of the leading gentlemen of orthodox Hindu Society of Calcutta invited Babu Joy Govind Shome, Editor of the *Indian Christian Herald*, to be present at a public meeting of Hindus under the presidency of Dr Rajendralal Mitra and read a paper upon Hindu marriage customs. This shows that his apology for Infant-marriage has not been unappreciated. He himself expresses his surprise at the beginning of this address that such a compliment should have been paid to him. We see from this how strong a motive presents itself to the minds of some of our Christian brethren in Bengal, to conform to the deep-seated ideas of their countrymen and to find means of representing Hindu customs in a more favourable light than was hitherto thought possible. In this address Mr. Shome takes care to enunciate his conviction that the restitution of conjugal rites coercively is not desirable. What he maintains is that Hindu children at the time of marriage give their consent to the marriage and that this consent is binding upon them. We leave him to adjust these two ideas to each other. But we must again express our feeling that it is absurd to speak of consent in children who cannot possibly know anything about the responsibilities of their future life, nor indeed understand what marriage means.

—Our Lord told the Jews that the temple in which they so gloried would be demolished and would be raised up again from its ruins in three days. He embraced in this statement a number of important facts The Mosaic dispensation as represented by the temple at Jerusalem was to pass away. God who had been accustomed to meet his suppliants there, would now be recognized in the person of Lord Jesus, the founder of the New dispensation. We are abundantly taught in the New Testament that Christians constitute the temple of God. It appears to us that this great fact of the templeship of the people of God has been inadequately appreciated. Throughout the New Testament we fail to find any indication of solicitude with regard to church buildings. In the most express terms Christians are taught to regard themselves as the house of God and there is reason to believe that those early Christians so fully entered into this conception as to realize that the house in which they might assemble derived its holiness from those who worshipped there. in. It would be of very great advantage, we are persuaded, if we could return to that primitive way of looking at things, Ritualism may be said to have its beginning in the idea which attributes holiness to a place of meeting rather than to those who meet there. "Where two or three are gathered together in my name there am I in the midst of them," says Jesus. We can easily understand how Christians in a declining state should attach undue importance to the material building rather than the spiritual. The consideration of this matter will perhaps lead us to the conclusion that Christians of all denominations have been betrayed into this error. We believe that it would have a spiritually restorative effect for Christians to keep in mind that they themselves are the temple of God and that it is for them to render the place of their meeting holy by the exercise of holy affections.

—In our last issue our readers will have seen a long letter from Commissioner Tucker of the Salvation Army, replying to comments made by us upon the course pursued by the said army in India. This letter is very much the substance of what Commissioner Tucker said to us in a conversation that occurred after the appearance of our remarks. It is not necessary for us to repeat what we said in reply to this earnest Christian worker. We have no pleasure in dwelling upon the things which we regard as erroneous and misleading in the Indian policy of the Salvation Army. Under a sense of duty we have pointed out wherein we think them wrong. But we do not wish to continue the controversy, except as something may arise that seems to require a notice. We do not think that our readers have gathered the impression from what we have written, that we fail to recognise the self-denial and self-abnegation involved in certain features of their course. At the same time we know that the human heart is deceitful and passes off upon us as self-denial that which is apparently of that nature, but may possibly be not really so. We do not think that the self-denial of the Gospel requires that we should make ourselves externally like the heathen in order that we may win them to look favourably upon the Gospel. Commissioner Tucker admits that in the endeavours to please one portion of the population of India he has to abandon other portions. It is certain that there could not be a greater stumbling-block to the Mahomedans than the ostentatious concessions made to Hindoo prejudice and custom by the Salvation Army.

—On Saturday evening last the Rev. E F. Brown, of the Oxford Mission at Calcutta, delivered his second lecture at the Indo-British Institution. Notwithstanding the inclemency of the weather there was a considerable attendance of intelligent persons, chiefly natives, who gave the lecturer an attentive hearing. The subject was "The

Emancipation of the Conscience." The main fact underlying the speaker's remarks was that the Conscience is in the position of a dethroned monarch. It was intended to rule and to be obeyed but the entrance of sin had destroyed its power and held it in subjection. Conscience tries to make itself heard, but sin and guilt in the soul overpower it and stifle the voice. Even when Conscience is able to make itself heard the power to obey it is lost. The power to enable men to obey it must come from God himself. The systems of religion, whose aim is to lead men up to God, began at the wrong end—men tried to go to God, whereas God must come down to men. The doctrine of the Hindoo Avatars appears to teach this by allowing men to assume that God is in them individually by virtue of their superiority over others, lower in the social scale, but it is only the entrance of God into the heart and soul that could reach the need of human nature. The doctrine of the Christian Incarnation is,—"I am come that ye might have life," "Except a man be born again he cannot enter the kingdom of God." Here was the new birth, the life of God in the soul, soul-freedom, and the Emancipation of the Conscience, and its restoration to its rightful position and authority. Professor Hathornthwaite, who occupied the chair, closed with some appropriate remarks, commending the lecturer's subject to the audience. A vote of thanks was given to the lecturer.

G.

—In our Epitome of yesterday's date is a short editorial from the *Times of India* on the bitter complaints made by the people residing in the Fort, regarding houses of ill-fame being established in the Fort by the women recently ousted from Cammatteepoora. The nuisance is becoming an intolerable one.

—The Mohurum festival, with all its tomfoolery and noise, begins to-morrow, Sunday, and will continue, we believe, for ten days. Invalids and nervous persons and all whom it may concern should be prepared.

G.

—We have already mentioned the return of the Rev. R. A. Hume, of the American Marathi Mission, to Western India, August 28th. On the 7th of September, at Ahmednagar, he was united in marriage to Miss K. Fairbank, daughter of the Rev. Dr. S. B. Fairbank, of the same mission. On the 11th, Miss Sarah Hume left for America, where her presence is demanded, owing to the state of her mother's health. The hope is entertained that she may again be permitted to visit a field, where she is so much beloved, and where she has served the Lord so faithfully.

We understand that the Rev. Dr. Fairbank will leave for America on the 20th instant. We reserve for our next some further notice of this event.

—We understand that the Rev. E. F. Frease, of Minerva, Ohio, and Rev. A. E. Winter, of Nevada, Ohio, have been appointed to the South India Conference of the M. E. Church. It is expected that Mr. Frease will have charge of the Fort Church, Bombay, on his arrival, which will probably be in November.

—The honorary degree of Doctor of Divinity has been bestowed by the Upper Iowa University upon the Rev. William Macdonald, Editor of the *Christian Witness*, Boston, and who is doubtless remembered by many as having formed one of the Inskip band that visited India five years ago. While acknowledging with thanks the honour thus shown him, Mr. Macdonald, after reflection and prayer, has felt led to decline the title. Among other reasons for doing so, he thinks that our Lord's condemnation of such titles as Rabbi, (which means essentially the same,) may here apply. In this we agree with him. He mentions other reasons. He says, "We are impressed that this is an age pre-eminently of ministerial honour and title-seeking." He considers that these titles are often sought in unworthy ways and for unworthy ends. He says in conclusion, "With no disrespect for the worthy University, which honoured us with the title, we most respectfully decline the honour, preferring to be known as William Macdonald, minister of the M. E. Church."

—One of our local contemporaries has this week come forth as an earnest and indignant champion of the Government of India, in respect to the charge brought against it that by means of the Abkari law it promotes the consumption of liquor among the masses. The writer of this criticism believes that grievous injustice has been done to the Government of India, by ascribing to them a disposition to increase their revenue at the expense of the morals and welfare of the people. "A fellow-feeling makes us wondrous kind," and we fear that many fail to estimate rightly the evils wrought by the extension of drinking habits in a community, because of the fact that their own daily life is cheered by the use of wines and spirits. They easily persuade themselves that that which is not noxious to them may be doing but little harm to the multitudes, who have a similar liking. We are told by our contemporary that a great majority have a right not to be taken from them without serious injustice to gratify their appetite for alcoholic drinks. We for ourselves cannot see that the poor man, with only so much as might support his family, has a right to contract a habit which will greatly reduce the means of so supporting them. It is very certain that through the facilities afforded by the Abkari laws the number of law-breakers is greatly increased and the appliances of various kinds which bear upon the elevation and advancement of the people are seriously hindered. They of whom our contemporary speaks disparagingly, because of their criticisms on the Government procedure, are persons who have spent many years of their lives among the people of the country and had enjoyed exceptional opportunities of knowing the facts of the case.

Dr. Theodore L. Cuyler gives the following valuable recipe for securing sunshine in the soul:—1. Look at your mercies with both eyes; at your trials and troubles with only one. 2. Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirit of grasping. What they do not have, makes thousands wretched. 3. Keep at some work of usefulness. 4. Keep your heart's window always open towards heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into sunshine.

INTERNATIONAL BIBLE STUDY.

September 18.——„——*Matt.* 7: 13-29.

See last Guardian.

September 25.——„——*Romans.* 13: 8-14.

Commit verses 12-14.

Golden Text.—"Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness."—Luke 21: 34.

This is the review Sunday, the last of the quarter. There is an alternative Temperance lesson, and we propose to study this.

"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

We are to do to one another as we wish others to do to us. As we would have others quick to perceive any claims we have upon them so we are to be quick to perceive their claims on us. We are followers of Christ; we have to represent him to his brethren; to be to them what he would be to them if he were in our place. In other words we are to realize the obligation to show them all manner of kindness. We are to pay them what we owe them, according to man's law; but we are to go far beyond this and do for them what we can, according to God's idea. The believer must have foresight, prudence, economy; must make more account of his neighbour's profit than of his own. The Lord Jesus has bought us for himself, and he covenants that we shall not want any good thing, if we study to carry out his ideas, thus setting us free to live and work for our brother.

All things that are prohibited in the decalogue are provided for by the law of love. God is love, and in the decalogue he warns men against violating any of your interests, against invading your family rights, your rights of reputation, your rights of property, &c., &c.

Love worketh all things to his neighbour; does not make light of the necessities, the comforts, the conveniences of those whom you can influence.

"*And that*, knowing the time." For this, in verse 9, corresponds to "and that." Two lines of consideration are indicated, one, the law of Christian love, the other, the brevity of time. Christians know the time: They know the signs of the times, hidden from others. Paul and his contemporary believers knew the signs of the times, for they knew it was high time to awake out of sleep. The past time of our life may suffice us to have wrought the will of the Gentiles, living for this present evil world, slumbering as regards the manifestation of Christ in glory.

One great question of that time was between the Jews as a nation and the Christians. Should Christ's prophecies concerning the Jews, Jerusalem, the temple, be fulfilled? As the interval of 40 years ran out, the crisis grew in intensity. The overthrow of the Jews by Titus, was a manifestation of the glory of Christ that must have impressed myriads as a celestial judgment in vindication of the Christians and in confutation of the Jews. It may have been with reference to this that Paul uses the language of verses 12-14. But this language has always been applicable. Believers are the children of light, and need to have done with the works of darkness and put

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on the armour of light. They are to walk honestly as in the day, walking in the presence of those great truths by which they are to be judged on the last day. Abstaining from everything that wars against the soul by weakening its powers of resistance. What the apostle understands by 'honestly' is shewn by the negatives in the last part of the verse, rioting and drunkenness, chambering and wantonness, strife and envy; these are opposed to an honest conviction, as in the day-light of truth. But put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof. The armour by which we are to make war against the corruption of the world is the Lord Jesus Christ himself. This is the armour of light. To put on the Lord Jesus Christ is an exercise of faith sustained and habitual; repudiating the life of self and finding true life in Christ. When Christ is known as practically all that our nature demands, we are then armed against temptations, the temptations which arise in the self-life.

The Bombay Guardian.

SATURDAY, SEPTEMBER 17, 1887.

THE MEETING IN THE AIR.

In the letter signed "Tachu," which appeared in our last issue, reference is made to 1st Thess. 4th chapter verses 14-18. Our correspondent says, "We find in one of the letters to Thessalonians that our Lord will come first in the air only and take up believers who are alive and those who have died in Christ to be forever with him. This is the first resurrection mentioned also in the Revelation chapter 20."

The apostle was endeavouring to comfort these Thessalonian Christians who were cast down because some of their number had died, and as these believers expected that Jesus would soon appear in his glory, it appeared to them a very sad thing that their friends should thus have lost the opportunity of witnessing the glorious advent of Christ. The apostle says, "If we believe that Jesus died and rose again even so them also who sleep in Jesus will God bring with him." In other words Christians who had died before the advent will not thereby forfeit the privilege of accompanying Jesus in His second advent. The verses which contain the description of this advent, show that it is universal in its character, recognizable by all. The representation is not that the Lord comes in the upper air and there stops and gathers together his redeemed. The force of the words, "We who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air," may be apprehended by a reference to the parable of the ten virgins, who took their lamps and went forth to meet the bridegroom; that is they went forth to join the procession of the bridegroom entering their village. The Greek word "to meet" is the same in both these passages. There is no stress to be laid upon the words "in the air"; as the representation is simply intended to secure these redeemed ones the opportunity of accompanying their Lord in His advent. From other passages we learn the coming of the Son of man is to be not local but universal. "Every eye shall see Him," "all the tribes of the earth shall wail because of him," "as the lightning shineth out from the one part under heaven to the other part under heaven, so shall the coming of the Son of Man be."

Our correspondent says, "The space of time between this first resurrection and the return of the Lord to the earth, with the persons so raised up, is not given, but we are told in the 14th chapter of Zechariah that the very place, the Mount of Olives, from which he ascended to heaven, is the spot which his feet will touch on his return to the earth to judge all the nations, to destroy his enemies, and to reign personally on it for a thousand years."

From what we have already said it may be gathered that we do not recognise any space of time as necessarily elapsing after the redeemed join the Lord in the air until his coming to the earth. The air is a barren and sterile region without anything to cheer; it is incapable of sustaining life; symbolically it is spoken of as the dwelling-place of the Prince of this world. And there is certainly nothing cheering in the prospect of a residence there of the redeemed with ther Lord. Whether the passage in Zechariah 14th refers to an advent of the Messiah that is now future or not, it is important to understand a principle of interpretation, which applies to passages given under one dispensation and referring to a future. For instance, we know that it was almost impossible for the disciples of our Lord to understand the nature of the kingdom which He was to set up until the very day of Pentecost. They had themselves to enter into the experience of the blessings promised, before they could rightly understand them. Doubtless it would be so with the prophecies concerning the second advent of the Son of man. So long as the Mosaic dispensation lasted it was necessary to clothe in the language of that dispensation the things prophetically set forth regarding the Messianic dispensation. In many parts of the New Testament we have these promises of the Old Testament referred to and explained as having spiritual meaning. Many examples of this might be given, *e g.* 2 Cor. 6; 14 to 7: 1 Acts 15; 14-17 and Revelation *passim*. There are many things connected with the second advent which we find it very difficult to harmonise with each other, but we have no doubt when the time actually comes we shall be able to see their agreement. The passage in Rev. 20 is the only one in which a period of a thousand years is assigned to Christ's reign. The Book of Revelation is throughout symbolical, and the numbers that are used are not to be taken literally. But as we have previously written at some length upon this subject it is not necessary that we should prolong these remarks. The important thing is, that we should all be ready for the glorious appearing of our Saviour Jesus Christ.

BEHOLD THE MAN. XI.

AN INVITATION TO TRUTH SEEKERS OF ALL NATIONALITIES.

Jesus returns with his disciples to Cana of Galilee. He and his mother and some disciples have been invited to be present at a marriage. These marriage festivities among the Jews occupied several days, during which the guests were coming and going. It seemed that Mary, the mother of Jesus, was eager and anxious that Jesus should give some display of his supernatural power. She had long, no doubt, been anticipating the period when her son should be free to reveal the powers that dwelt within him. Becoming aware of the fact that the supply of wine had become exhausted through the large number of guests, she mentioned the fact to her son in such a way as involved a suggestion, that he should miraculously supply what was needed. Jesus while not indisposed to grant what was desired was very unwilling to have it appear that he exercised his unusual powers at the direction of his mother. There was something of rebuke in his reply, "Woman what have I to do with thee? my hour has not yet come." Some time afterwards Jesus ordered the servants to fill six large water-pots of stone with water. They filled them up to the brim. Afterwards he told them to draw out and take to the governor of the feast. When the governor of the feast had tasted the water which had become wine, he was surprised at its excellence, and remarked that whereas at ordinary weddings the good wine was produced first and afterward that which was inferior, on this occasion the best was reserved for the end.

We remark concerning this miracle that it was as far as possible from being ostentatious. He quietly ordered the servants to fill the vessels with water, and with the same quietness ordered them to convey the water which had now become wine to the place where the guests were sitting. These were people of humble life mostly of poor circumstances. The scene was a retired village in a country district. The great and influential were not represented there, and what was bestowed may be regarded as the wedding gift of Jesus. We seem in the account of this miracle to behold Jesus passing from the domesticity of his previous life into the more public life connected with his ministry. With regard to the nature of the wine, ordinary wine is produced by fermentation, a stage which is beyond maturity and partakes of the nature of corruption. As this wine of Cana was a divine product, we may believe that it was free from those qualities that attend fermentation, in other words that it was not intoxicating, though it may have been exhilarating. We may suppose that these were religious people from the fact that Jesus, his mother and his friends were there. We may perhaps find in this miracle an intimation of the higher class of truths, which Christ came to reveal. We are told that Jesus displayed the glory of God in this first miracle, by making it evident that God was with him. Jesus performed no other miracle of this class. The greater part of his miraculous works were in healing the blind, the deaf, the possessed, the sick, and the lepers. A small percentage of men are born into the world with some physical disability, such as blindness, deafness, lameness, and the like. We here behold one who by his power to complete in behalf of this small minority the work of creation, proved that creative power dwelt in Him. As we have remarked a

great majority of the miracles reported as wrought by Jesus were healing in their character. Miracles wrought for the simple purpose of causing men to wonder we do not find attributed to Jesus. His miraculous works were beneficent and salutary, never punitive; but as we have suggested they may be regarded as the filling up of that which providence had left incomplete.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

The Soldier's Total Abstinence Association.

337, Strand, London, W.C.
August 13th, 1887.

To the Members of the Soldier's Total Abstinence Association.

Dear Friends,—I have just seen a paragraph from an *Indian paper in which it is stated that the principles of our Association have been changed from Total Abstinence to those of Temperance, in other words moderation. I am most anxious to assure you that I am thoroughly opposed to this change, and now ask you to consider the position in which you are placed by this alteration

i.—I am very desirous of bringing to your notice the course I intend adopting, and feel sure that I am expressing the opinion of the members who belong to this Association, when I say, that it is antagonistical to the principle of Total Abstinence for moderation to be introduced into a Total Abstinence Association.

ii.—Having founded this Association and managed it for twenty-five years, I think that no change should have been made without consulting me, especially as I was appointed by the President, Colonel Crookshank, to officiate as Secretary in England, whereby I retain my connection with the Association His Excellency the Commander-in-Chief, Colonel A. Crookshank, and the Rev. E. T. Beatty promised me that no alteration would be made in the Association; when I invited Mr. Beatty to be Secretary on my leaving India I believed that the principles of the Association would remain unchanged.

iii.—It is my intention to maintain the work of the Association on the principles I laid down in 1862, which have been approved by Commanders-in-Chief from Lord Napier down to the present time, and twenty-five years of experience amongst all ranks in the Army, have proved them practical and successful. To change them is to completely alter the character of this Association, *and those who do so cannot belong to The Soldier's Total Abstinence Association.*

iv.—The National Temperance League, of which the Bishop of London is President, will undertake to arrange for our Societies in England.

v.—After labouring for many years in your midst I feel that it would not be right or just to you to allow this change to be made without making arrangements for the continuance of the work of the Association upon the principles of Total Abstinence; the only consistent position we can take in our endeavours to prevent drunkenness, and likewise its extension in the army.

vi.—I am now communicating with friends in India to sustain the Association on its original principle of Total Abstinence.

Believe me,
Yours sincerely,
J. Gelson Gregson,
Secretary in England to The Soldier's Total Abstinence Association.

*"The *Indian Witness* is grieved that the Army Total Abstinence Society has undergone a change since the Rev. J. Gelson Gregson left, by substituting "temperance" so called for "total abstinence" as the condition of membership. We believe, adds the *bombay Guardian*, this to be a step in the wrong direction, and fear it may be a fatal one. Situated as the soldier is, the only temperance for him is total abstinence."

NOTICES.

Baptist Church—Bellasis Road.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

Free Church.—Esplanade.
Pastor—Rev John Forgan
Sabbath Services, 11 a. m. and 6 p. m.

Ambroli Free Church.
Girgaum Back Road.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church.
Apollo St., Fort.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon—Church services: Sundays, 11 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

Seamen's Rest.—Prince's Dock.
Services every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

Wesleyan Methodist Church.
Sunday, September 18th.

Colaba—Colaba Causeway, 7 a. m. and 6 p. m.
Rev. G. W. Clutterbuck.
Sunday-school, 4 p. m.
Byculla—Parel Road, 9 a. m. and 6 p. m.
Mr. J. J. Staples.
Sunday-school, 4 p. m.
Parel—Elphinstone Road, 9 a. m. and 6 p. m.
Mr. Francis Patell.
Sunday-school, 4 p. m.
A cordial invitation to all.

A Circuit Tea and Public meeting will be held at the Colaba Wesleyan Methodist Chapel on Monday, September 26th, 1887. Tea, 6 p.m. Tickets, Rupee 1. Addresses will be given by Messrs. J. Pearcey and J. J Staples, Circuit Stewards; Messrs. J. Harrison, J. H. Davey, T. Catley, Chas. Osborne, and others.

The Children's Scripture Union.
The monthly meeting in connection with the above Union will be held to-day, the 17th inst., at 5 o'clock, at "The Lodge," Girgaum. All young people and children are invited to be present and to bring their Bibles.

E. M. Crittall,
Honorary Secretary.

Epitome of News.

Saturday, September 10.

—We stated in a late issue the rate at which new churches are being built by the Methodist Episcopalians in America: here is a statement as to what the Wesleyans in England are doing.

"It is said that Wesleyan chapels are being built, or enlarged, in the Connexion at the rate of five every week, and that chapel debts are being reduced at the rate of 1,000*l.* per week."

—In the course of an address delivered at the theatre of the Young Men's Christian Association, Aldersgate-street, the Rev. B. Senior, Pastor of Surrey Chapel, observed that in one street in his locality there were eighteen public houses and one church. He should like to see the opposite state of things in existence; indeed, as that portion of the metropolis was thickly populated and had innumerable poor, he should like to see therein forty "houses of mercy," churches, or some such edifices.

—The native who was charged with attempting to poison Mrs. Ball, wife of a member of the well known firm of Umballa chemists, has been sentenced to ten years' rigorous imprisonment. Three months are to be passed in solitary confinement.

—The *Bombay Catholic Examiner* announces that the Pope has approved the decree of Propaganda dividing the diocese of Lahore and erecting Kafiristan and Kashmere into a Prefecture Apostolic. This will comprise the territory of southern Punjab, as far as the rivers Jhelum, Chenab, and Indus.

—The experiments at Rawalpindi under the direction of Mr. Townsend, the Captain petroleum expert, are said to have proved highly successful The borings have resulted in the discovery of oil of excellent quality, and there seems no doubt that the industry in the district will become general.

—Pandita Ramabai appears to be traversing the United States of America and lecturing on behalf of a scheme for the establishment of secular schools for the women of India. An institution has been organized called "The Ramabai Circle for the Elevation of Women in India," and a large number of smaller circles are to be started throughout America in affiliation with the parent circle. The American Press remark upon the deep impression the eloqnence of this remarkable woman produces wherever she goes. In one address before the Christian Association of Ithaca, the Pandita is reported to have "sketched vividly the condition of her sex in India, and pointed out especially how the early religious marriage of children deprives the women of her country utterly of all freedom of thought and action."

—Miss Gordon Cumming, in the *Nineteenth Century*, tells us what she saw in a doctor's shop in Japan:—

The quaint old man whose loyal adherence to the customs of his ancestors afforded me such an interesting illustration both of old Japan and old Britain was a seller of *euroyakie*, *i. e*, carbonised animals, in other words animals reduced to charcoal, and potted in small covered jars of earthenware, to be sold as medicine for the sick and suffering. Formerly all these animals were kept alive in the back premises, and customers selected the creature for themselves, and stood by to see it killed and burnt on the spot, so that there could be no deception, and no doubt as to the freshness of their charred medicine. Doubtless some insensible foreign influence may account for the disappearance of the menagerie of waiting victims and their cremation-ground; now the zoological backyard has vanished, and only the strange chemists shop remains, like a

well-stored museum, wherein are ranged portions of the dried carcases of dogs and deer, foxes and badgers, rats and mice, toads and frogs, tigers and elephants. On this subject a member of the French Catholic Mission writing from Mongolia says: "May Heaven preserve us from falling ill here! It is impossible to conceive who can have devised remedies so horrible as those in use in the Chinese pharmacopœia; such as drugs compounded of toads' paws, wolves' eyes, vultures' claws, human skin and fat, and other medicaments still more horrible, of which I spare you the recital. Never did witch's den contain a collection of similar horrors.'

Monday, September 12.

—*Bombay Gazette:* The Bombay Government are not lucky in their Abkari policy. They have to deal with the criticism of Mr. Gregson at home, and with Mr. Samuel Smith's questions in the House of Commons, carrying with them damaging implications which even Sir John Gorst is not always able to remove; and nearer at hand they have now and then to deal with signs of discontent on the part of the people for whom their beneficent legislation is intended, but who obstinately refuse to appreciate it. Kolaba has for the moment nothing to complain of, the temperance war in that collectorate—which to tell the truth was not so much a conflict against the demon drink as a strike against paying him too high wages—being temporarily suspended.

—Same: A very painful accident took place on Tuesday last on the B. B. and C. I. Railway. Mr. Mothabhoy Gopinath Hate, eldest son of Mr. Gopinath Sadashewjee late Dewan of Palitana, was travelling first class to Ahmedabad by the mail train that left Bombay on the night of Monday the 5th inst. On the train leaving the Damaun Road Station, Mr. Hate, who seems to have been standing near the door of his carriage, lost his balance and fell on the line. The train was then moving at a very rapid rate He died next day from fracture of the skull.

—There is now at San Francisco a collection of newly found mummies, forming one of the most remarkable discoveries ever made in America. The mummies differ from Egyptian ones in that they are generally quite naked, only a few having a loose covering, and they have evidently undergone no process of embalming. The flesh is so thoroughly dried that it resembles parchment, and the corpses are very light. The mummies were found by a party of American gold-seekers in one of numerous branches of the Sierra Madre Mountains, near the Gila, in Arizona. One day the gold-seekers discovered a cave, the entrance to which was closed with a kind of cement very hard to break. Forcing an entrance, the men found themselves in a kind of ante-chamber, 30ft. long, hewn out of the living rock. The members of the Scientific Society of San Francisco unanimously believe these mummies to be those of the ancient Aztecs. The corpses of the women and of the young man shew all the physical peculiarities said to have distinguished that once numerous race. The high cheek bones and slanting eyes, thick skin, and black hair, and general size (about 5ft. 3in) all agree. The mummies will shortly be forwarded to the eastern States.

—By way of diversion, says the Murree correspondent of the Lahore paper, a party of ladies and gentlemen are amusing themselves by going through a set of quadrilles *on horseback*, ladies and gentlemen, 16 in all, mounted on a set of wretched tats—typical grass-cutters' tats—nearly every one of them went round, in and out, 'ladies chains,' and all the rest of it, for the space of an hour and without once changing their mounts.

Tuesday, September 13.

—The *Overland Mail* arrived yesterday morning. Letters have been received from Mr. H. M Stanley, placing his safety beyond doubt.

A serious dispute has arisen between the Red River and the Canadian Pacific Railway Companies.

Serious disturbances are reported to have occurred at Ostend between English and Belgian fishermen.

Obituary of the Week: Mr. R. M. Henderson, P. W. D.; Major W. Warry; Mr J. Palgrave Simpson; Mr. J. Palliser, C. M. G.; Lady Mary E. Phipps; Lady Ashburnham.

—The mail which leaves Bombay to-day is the last of the Tuesday's mails for the present season. The next steamer leaves on Friday, the 23rd inst.

—A Purdasee police sepoy found guilty of theft: In passing sentence Mr. Dosabhoy remarked that the prisoner, as a policeman, whose duty it was to guard and protect the lives and property of the public, had committed no less than six thefts, one of the number having been perpetrated while he was engaged in inquiring into a case of robbery. He would, therefore, by way of warning to others, sentence him to an accumulated term of four years' hard labour.

—*Overland Mail:* The importation of British bottled beer into China for the use of Chinese sailors is another expression of that passion for European civilisation which is, writes a hope paper, extending throughout the East. No doubt, the Chinese Government is under the impression that bottled beer will make its officers and sailors as smart as those of the British Navy; and the movement furnishes an amusing contrast to what is going on in our own army and navy, where every effort is made to substitute tea and cocoa for beer and spirits.

—*Times of India:* "Mir Babur Ally, a Hindu resident of San Francisco, has filed a declaration of his intention to become a citizen of the United States. He is the first of his race, who, so far as is known, has ever done so."

[But Mir Babur Ally is not a Hindu name. It is a Musulman name. Probably a native of Hindustan is what is meant.]

—Professor Max Muller, in a letter to the *Times* on the Ruckmibai case, says: "There were, according to the census of 1881, no less than 20,930,626 widows in India. Out of that number 78,976 were under nine years of age, 207,388 were under 14 years of age, 382,736 were under 19 years of age."

"We can hardly realize the idea of a widow under nine years of age, still less can we realize the life of misery that is implied in that name. That poor creature, the child-widow, is the combined result of native superstition and Mahomedan licentiousness. In ancient times it was considered the duty of the father to see his daughter married as soon as she was marriageable. To make quite sure of a husband, a father would often marry his daughter when she was a mere child. He had then done his duty."

—*The Indian Purity Trumpet:* Mr. Henry Varley hopes to make a tour through Egypt, Ceylon, India, and China, visiting some of the mission stations in the course of his journey. Mr. Varley never travels without publicly speaking upon Purity. Anglo-Indian society especially needs all he can say upon the subject.

—*The Bengalee:* If ever there was any matter in regard to which Hindoo opinion was clear and decisive, it was as regards the undesirability of re-enforcing the C. D. Act. In 1881, in accordance with the recommendation of the Sanitary Commissioner with the Government of India, the C. D. Act was suspended in the northern part of the town, and it was suspended in the entire city in March 1883. The Sanitary Commissioner held that "the outlay, nearly 5,000 rupees, was not justified by the results as regarded the general population.—It appears that Mr. Cunningham, the amateur sanitarian and late Judge of the High Court, has thought fit to draw up a note on the subject of Contagious Diseases. The Secretary of the Health Society has forwarded this note to the Government of Bengal, "in order that it may be submitted to the Government of India with as the Council would hope, a recommendation from His Honor that the provisions of Act XIV of 1868 of the Legislative Council of India may be reintroduced in this City."

Wednesday, September 14.

—A deputation from the residents of Khetwady, waited by appointment on the Commissioner of Police on Monday to lay before him the serious nuisance affecting the residents of Khetwady from the recent location of several houses of ill-fame in the immediate neighbourhood of that densely populated centre. Sir Frank Souter, Kt., received the deputation very kindly and lent a patient and attentive ear to the complaint which he recognized was deserving of consideration. He regretted that at the time he passed the order for the removal of those houses from their old site he was not aware that they would settle in such a locality or his prohibition would have extended more to that site. He was very sorry he was unable to take any decided action at once, but expressed his willingness to do all in his power to assist the petitioners. In the meantime he suggested an appeal to a Court of law.

—When the Spanish Government asserted its supremacy in 1885 over the Caroline Islands, it promised the United States that it would respect the Protestant missions established for more than twenty years in the principal islands of the group. The Spanish authorities have, nevertheless (the Madrid correspondent of the *Daily News* says) arrested and imprisoned at Manila since June last the Reverend Edward Deane, aged seventy, one of the earliest and most influential missionaries in the island of Ponape. The cause of the arrest was the resistance he offered when the Spaniards interfered with the work of the missions, after he had offered to pay the heavy taxes levied by the new rulers, who had never appeared in Ponape before 1819. The American Government has made strong representations in order to obtain the release of the missionary.

—The German Post Office has lowered the postage for letters to Australia by the German mail-steamers to 20 pfennings, or rather less than 2½d., which is cheaper than the English postage by 60 per cent.

—*Overland Mail:* A very extraordinary lunatic has been discovered in Paris, and if his lunacy went no further than the form of monomania he suffered from, the authorities might do worse than liberate him and make him an official. For six months this individual has passed as an inspector of cabs. He rose early in the morning and toiled hard all day in visiting cab-stands, and by personal examination of a most searching description, making sure that vehicles in all their equipment were clean and serviceable, that the horses were properly groomed and fed, and that their shoes were in travelling condition. The cabman had never known an official so painstaking in the performance of his duties, and they treated him with the gravest deference. He might still be prosecuting his voluntary calling but for overstretching his assumption of authority. He threatened to suspend fifty cabmen because they had overdriven their horses. Probably this was true, but the cabbies would not stand such wholesale cashiering, and they defied him. During the disturbance the police intervened. The pseudo-inspector drew up his report, and he and the Jehus proceeded to the company's

offices to adjust the differences. The clerks knew him not. He declared he had been appointed an inspector a year ago, and he became very autocratic in threatening to get the chief clerk dismissed. This led to the poor man's craze being discovered.

Thursday, September 15.

—*Bombay Gazette:* While disapproving their doctrines, Sir Madhavrao welcomes the batch of fifty Salvationists who arrived here the other day, as, by adopting native modes of living, they place themselves in touch with the people. "The English who are in India," he remarks "greatly isolate themselves from the natives. They seldom take any trouble to understand native life, feelings, and sentiments. Regarding these, they have very hazy ideas. Their ideas are often wrong. They see too much of their faults, and too little of their virtues. If the new comers aforesaid are to live, as it is said, like natives, and among them, they will obtain a more intimate and a more accurate knowledge of the inhabitants of this ancient country. They may thus possibly serve as useful intermediaries between the people and their foreign rulers."

—A writer in a recent number of the *North China Herald* describes the Nan-gin-tsin, the greatest opium den in China. It is known throughout the length and breadth of the Empire to the Chinese, and it helps to make Shanghai regarded as a city affording the same opportunities for pleasure and dissipation that Paris does the typical Frenchman.—The throngs visiting it represent all stations of life, from the coolie to the wealthy merchant or the small mandarin. It is with difficulty that one gets inside through the crowds of people hanging round the door. Those who have not the requisite number of copper cash to procure the baneful pipe, watch with horrible wistfulness each of the more affluent pass in with a nervous, hurried step, or totter out wearing that peculiar dazed expression which comes after the smoker's craving has been satisfied and his transient pleasure has passed away. One requires a strong stomach to stand the sickening fumes with which the air inside is thickened. The clouds of smoke, the dim light from the numerous coloured lamps, the numbers of reclining forms with distorted faces bent over the small flames at which the pipes are lighted, cause the novice a sickening sensation. But as soon as the eye becomes accustomed to the scene it is noticed that the place is got up on an expensive scale.—The rooms also are furnished according to class. In the most expensive the lounge upon which the smoker reclines is of fine velvet, with pillows of the same material; the frames of each couch are inlaid with mother-of-pearl and jade, and the whole air of these rooms is one of sensuous luxury. There is also a number of private rooms. Women form a fair proportion of the smokers. The common belief is that the opium sleep is attended by a mild, pleasurable delirium, with brief glances of Elysium; but this is the exception, not the rule. People smoke to satisfy the craving begotten of previous indulgence. There is accommodation for 150 smokers at a time, and there is seldom a vacancy very long. The stream of smokers goes on from early morning till midnight when the place closes; the clouds of smoke go up incessantly all day long. Europeans do not often visit the place, but the seamen of American men-of-war visiting Shanghai sometimes seek solace in the drug.

—It is stated that "Provided a man have intelligence, imprisonment may be turned to very useful account. Bidwell, the Bank of England forger, who was recently liberated owing to ill-health, learned to speak, read and write French, German, Italian, Spanish, Greek, Latin and Russian during his fourteen years' incarceration. He also devoted considerable time to developing a vein of poetical ability which he possessed, and wrote nearly two thousands verses. One poem, which contains 300 verses, he intends to publish, together with some smaller selections, in book form."

[This goes to show that some men are better in prison than they are at liberty. And if the whole truth were known this remark might apply to a host of persons. Restraint within the walls of a prison if necessary, would be better for them than liberty.—*B. G.*]

Friday, August 16.

—Deaths in Bombay last week, 470. From cholera, 15.

—Rainfall up to date, 92 inches.

—It is proposed to introduce a dog-tax in Bombay and throughout the presidency. It is stated that the tax would not touch the poorer classes and would only be paid by those who could well afford to do so. It is also stated that Government are required to supply about one lakh of strychnine powders yearly for the destruction of dogs.

—*Times of India:* "Scarcely a day passes without the receipt of letters complaining bitterly of disorderly conduct in the Fort at night, and the subject has become so serious that we are, however reluctantly, compelled to refer to it. Some time ago the unfortunate women who had for a long time back resided in a locality which was identified with them, and where they were as little of a nuisance as possible, were suddenly ousted by orders, we believe, of the police. Since then they have been scattered about the respectable streets of the Fort, whilst cheap refreshment-rooms and ice-cream shops so-called have been opened out in all directions. The same complaints reach us from native householders living in respectable parts of the native town. If the police are unable to cope with the evil, we recommend the public to follow the example of the Regent Street house-holders and act for themselves. A letter from "Citizen," which we print elsewhere, deals with what he terms "a disgraceful orgie" in Military Square, Fort. If the facts are as he hints, "Citizen" should ask a few of the other residents in the Square to subscribe a trifle each and then retain a solicitor to lay an information for nuisance before the magistrates at the Fort Police Court. This would bring matters to a crisis. The nuisance is bad enough, but "Citizen" is certainly right in saying there is "no doubt that, if not nipped in the bud, the evil will grow beyond endurance."

Same: The concert in the Town Hall on Wednesday, in aid of the Cathedral School Building Fund, was an unqualified success. We feel confident that the singing of Lady Morland and Mrs. Macmillan, &c., will be found to have been as effectual in raising the walls of the Cathedral High School as Apollo's music was long ago in building up the towers of Troy. Seats had been provided for four hundred, but they were found to be altogether inadequate for the large numbers that crowded into the hall

—We acknowledge receipt of the *Indian Railway Travellers' Guide* for September, 1887, published at the *Bombay Gazette* Steam Press. Price, 8 annas.—We are also favoured with a copy of the G. I. P. R. Co.'s *Monthly Guide*, for September. Price, 1 anna

Selections.

PROF. DRUMMOND ON "LOVE."

The Moody Convocation.

"Every one of you has asked himself the great question of antiquity as of the modern world; what is the 'summum bonum' the supreme good? You have life before you, that is the burning question for you to face. We have been accustomed to be told that the greatest thing in this world was faith, and we have learned to look upon that as the greatest thing in the world. Well, we are wrong. I have taken you in the chapter which I read to know Christianity at its source, and there we have read that the greatest of these is love. 'Though I have all faith, so that I could remove mountains, and have not love, I am nothing.' It is thus not oversight, nor prejudice, that causes Paul to make this statement, for love was not his strong point. The three masters of Christianity, Paul, Peter, and John, are agreed about this. Christ himself said that love was the fulfilling of the law. You can see for yourself how this comes to be, for if a man loves God, he would never think of worshiping idols, of taking God's name in vain, of breaking the Sabbath day If he loved man, he would never need to be told to honor his father and his mother, not to commit murder, not to steal, not to bear false witness.

"We may divide it into three parts. In the beginning of this little chapter we have love contrasted, in the middle of it we have love analyzed, and toward the end of it we have love defended as the supreme gift. Paul begins by contrasting love with other things that men in these days thought much of. He contrasts it with the gift of eloquence. What a noble gift it is, the gift of playing upon the minds and souls and wills of men and moulding them. Yet 'though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal.'

"He contrasts it with prophecy, with mysteries, with faith, with charity. Love is greater than faith, because the end is greater than the means, but love is greater than charity because the whole is greater than the part. What is the use of having faith? It is to connect the soul with God. What is the use of being connected with God? It is to become like God, for God is love. That is to say, faith is in order to love.

"Love is greater than charity, because the whole is greater than a part. Charity is only a little bit of love, and there is a great deal of charity without love. It is a very easy thing to toss a quarter to a beggar, a very difficult thing not to do it often. We must either do more for him or less.

"Then Paul contrasts it with sacrifice and martyrdom. Shall I not say to you missionaries: Remember that though you give your bodies to be burned, and have not love, it profits nothing. You can take nothing greater to the heathen than the impress and reflection of the love of God upon your own character. It is the man who is the missionary, it is not his words. I have seen African's faces brighten with hope as they talked of David Livingstone, the kind doctor who passed there years ago. They could not understand him, but felt the love that he had for them in laying down his life for them as they knew he would. Where you are laying down your life in that way, it must succeed. You can take nothing greater, you may take every accomplishment; but though you give them all to be burned, but have not love, it profiteth you and the cause of Christ nothing. After this contrast, Paul in three verses gives us an analysis of this supreme gift. It is compounded like light. You have seen a natural philosopher take a beam of light and pass it through his crystal prism, and it comes out on the other side broken up into red and blue and violet and orange. So Paul passes this love through the magnificent prism of his inspired nature, and it comes out broken up into its elements. In these words we have the spectrum of love. They are influences which can be practiced by every man in every circumstance of life. The spectrum of love has nine elements or ingredients. Patience,

'love suffereth long,' dividedness 'and is kind;' generosity, 'love envieth not,' humility, 'love vaunteth not itself, is not puffed up,' courtesy, 'love doth not behave itself unseemly;' unselfishness, 'love seeketh not her own;' good temper, 'love is not easily provoked;" guilelessnesss, 'thinketh no evil;' sincerity, rejoiceth not in iniquity, but rejoiceth in truth.' All these graces and virtues are in relation to man, in relation to life, in relation to the known to-day and the near to-morrow, and not to the unknown eternity.

"Patience is love passive, its normal attitude of waiting, not in a hurry, not petulant or hasty, calm, composed humanity, wearing the ornament of a meek and quite spirit. Kindness is love in action. Christ's life was spent in merely doing kind things. Holiness is the only thing greater than happiness in the world, and that is not in our keeping. What God has put in our power is the happiness of our fellow-creatures, which is to be secured by our being kind. When love, after long waiting, has gone out in action and done its healthful work, we must exercise the highest of these graces, humility. You must go back into the shade again and say nothing about it. Generosity is love in competition with others. Do not envy others doing the same thing. Envy is a feeling of ill-will to a man who is in the same line as ourselves. Humility is love hiding. Courtesy, a limit upon etiquette, is a somewhat strange ingredient of love. Politeness is love in trifles. You can take a most untutored person, and put him into society, they cannot behave themselves unseemly. Unselfishness is love which doesn't ever seek its own rights, such things as Englishmen and Americans are very proud of. It is easy to give up things that we are not quite certain are our own, but things that are certainly legal, those that you have earned, perhaps by the labour of years, are hard to give up. Yet the most obvious lesson of the Gospel is that there is no happiness in having or in getting, but only in giving. Good temper is also a remarkable ingredient. We are inclined to look upon a bad temper as a very harmless infirmity of nature, and not of very serious account in estimating a man's character, a kind of accident, a matter of temperament. Yet the Bible again and again makes a good deal of it. The peculiarity of ill-temper is that it is the vice of the virtuous. It is the one blot on an otherwise unspotted character. There is nothing that a Christian has to take more trouble to eradicate forever from his being than ill-temper. But it has to be done. It is the symptom of an unloving nature at bottom. It is a deliberate verdict of the Lord Jesus that it is better not to live than not to love. Courtesy is love in society, unselfishness is love denying, good temper is love restraining, guilelessness is love believing, and sincerity is love learning. Guilelessness is the grace for suspicious people. The way to love a man is to trust him. And then, love is sincere, rejoiceth not in iniquity, but rejoiceth in the truth rejoiceth not in this church's doctrine, or that church's doctrine, in this ism, or in that ism, but rejoiceth in the truth. The supreme thing to which you have addressed yourselves is to learn love. Life is full of opportunities of learning love, every man and woman has a thousand of them. The world is not a play-ground, it is a school. Practice makes a man a good artist, sculptor, musician or athlete. Practice only can make a man good. There is nothing capricious about religion. If a man doesn't excercise his arm he doesn't get any biceps muscle, and if he doesn't exercise his souls, he gets no muscle in his soul, no strength of character, no robustness. Love is not a thing of emotions, it is a robust, strong, manly, vigorous expression of the whole character, a nature wholly developed. This practice makes you patient, humble, sincere, unselfish, kind, courteous, guileless. You remember Goethe's words: 'Talent develops itself in solitude, character in the stream of life.'

"Now, how? We apply all the futile means of becoming like Christ to love, we strive for it, we brace our minds to get it, we make laws for ourselves, and we pray for it. But love is a question of cause and effect. We love because he first loved us. The effect follows that we love all men, our heart is wholly changed, because he loved us. Contemplate the love of Christ, and you will love. There is no other way; you cannot love to order. Love begets love. It is a process of induction like electric induction. The temporary magnet remains a magnet while in the presence of the permanent magnet. Remain side by side with him who loved us and gave himself for us, and you will become a permanent attractive force, drawing all men, white men or black men unto you. That is the inevitable effect of love. Give up the idea that religion comes to us by chance or by mistake or by caprice. It comes by natural law. Edward Irving went to a dying boy once, and when he entered the room, he just put his hand on the sufferer's head, and said, 'My boy, God loves you,' and went away. The boy started from his bed and called out to the people in the house, 'God loves me.' One single word had overpowered him and melted him down, and given him a new heart. That is how the love of God melts down the unholy heart in us, and begets in us a new creature There is no other way to get it.

"Now lastly, I will speak of Paul's reasons for singling out love as the supreme possession. In a single word it is this. It lasts. 'Love never faileth.' Paul runs over the things that men thought were going to last, and shows that they are all fleeting and transitory. 'Whether there be prophecies, they shall fail.' It was the mother's ambition for a boy in those days that he should become a prophet. Prophecies have now nothing more to do in the world except to feed the devout man's faith. Then Paul takes up tongues. There was another great thing that was coveted. Many languages have passed away, Greek and Latin, my own Scottish Highland tongue and the language of Dickens's Pickwick papers.

"There Paul goes farther, and with even greater boldness he says: Whether there be knowledge it shall vanish away.' You put yesterday's newspaper in the fire, its knowledge has passed away. And so with all scientific knowledge, and the inventions and discoveries of the age. All that is in the world, the lust of the eye, and the lust of the flesh, and the pride of life, passeth away, but he that doeth the will of God abideth forever. Paul's argument is this. All these things are to pass away, and therefore they are not worth another entire life and the consecration of an unimmortal soul. Let the unimmortal soul give himself to something that is immortal. Now abideth faith, hope, love, and the greatest of these is love. I don't know much about the condition of life in the other world, but it seems to me that there will come a time when faith shall vanish into sight, and when hope shall vanish into full fruition, and there will be one thing left, and that is love. Covet that everlasting gift, that one thing which is going to stand out, that one coinage which will be current when all the other coinages shall be returned from the banks of eternity. I don't think I was ever told when I was a Sunday scholar that God so loved the world that he gave his only begotten Son, etc. I was told that God so loves the world that if I trusted in him I was to have a thing called peace. I found, but for myself, that whosoever in me trusted shall have peace. The Gospel offers a man life. Don't offer a man a thimbleful of Gospel. Why do you want to live to-morrow? Why there is some one whom you love and whom you want to see, to be with and to love back Let that go, and he has no contact with life, no reason to live, and he dies by his own nature. Love never faileth, and life never faileth so long as there is love. That is the philosophy of what Paul wishes to show. How many of you will join me in reading that chapter once a week for the next three months, then once a month for the following three months? I know a man who did that and it changed his whole life. Will you do it? (Yes, yes.) That love of life is an external love, and there is no worse lot that could befalla man than to grow old alone, unloving and unloved. To fulfill the condition of love requires a certain amount of prayer and meditation, and it is just as important, in every direction, bodily or mental, to have certain amount of preparation. Address yourselves to that one thing, to have this supreme thing engraven upon your character. You will find as you look back upon your life, that the moments that stand out above every thing else are the moments when you have done things in the spirit of love. He that loveth is born of God; and, above all the transitory pleasures of life, there stands forward these superior moments when we have been impelled to do kindnesses to those about us. I remember them now. I have seen almost all the beautiful things that influence men. I have enjoyed almost every pleasure that God has planned for men, and now I can look back and see standing out, above all the life that has gone far on forever, short experiences when the love of God reflected itself in some pure motive, some small act. That is the thing that I get comfort from now, when I think of my past life. My brothers, in closing may I remind you that in that time when the judgment day is come, and we behold One sitting upon a throne and dividing the sheep from the goats, that the test of a man is not 'How have I believed,' but 'How have I loved?' The final test of religion at the great assizes is not religiousness but love. Not what I have done, not what I believe, not what I have achieved, but how I have loved; according to the number of cups of cold water we have given in Christ's name. Oh, may I join the choir invisible of the immortal dead, who live again in lives made better by the present."—(*The Springfield Union.*)

FROM AN OPEN LETTER TO ROBERT G. INGERSOLL.

By Henry M. Field, D. D.

In our first conversation, I observed that, with all your sharp comments on things sacred, you professed great respect for the ethics of Christianity, and for its author. "Make the Sermon on the Mount your religion," you said, "and there I am with you." Very well! So far, so good. And now, if you will go a little farther, you may find still more food for reflection.

THE CHARACTER OF CHRIST.

All who havemade a study of the character and teachings of Christ, even those who utterly deny the supernatural, stand in awe and wonder before the gigantic figure which is here revealed Renan closes his "Life of Jesus" with this as the result of his long study: "Jesus will never be surpassed. His worship will be renewed without ceasing; His story (legende) will draw tears from beautiful eyes without end; His sufferings will touch the finest natures; ALL THE AGES WILL PROCLAIM THAT AMONG THE SONS OF MEN, THERE HAS NOT RISEN A GREATER THAN JESUS;" while Rousseau closes his immortal eulogy by saying "SOCRATES DIED LIKE A PHILOSOPHER, BUT JESUS CHRIST LIKE A GOD!"

Here is an argument for Christianity to which I pray you to address yourself. As you do not believe in miracles, and are ready to explain everything by natural causes, I beg you to tell us how came it to pass that a Hebrew peasant, born among the hills of Galilee, had a wisdom above that of Socrates or Plato, of Confucius or Buddha? This is the greatest of miracles, that such a Being has lived and died on the earth.

The more you reflect on this Wonder of the Ages, the more difficult will it be to account for it. Where did this Being come from? Was He a natural outgrowth of the Hebrew race, or even of the Hebrew religion? As you know, I have lately been in the East, visiting Jerusalem and traveling through Palestine. I saw much of the Jews, and found their condition so abject that I could hardly think of them as the descendants and representatives of one of the great races of the world. Not only were they miserably poor, but apparently wanting in elevation of mind and character. Though, like the Pharisee, they thanked God that they were not as other men, I could not see that they were any better than the Arabs or the Turks. Among such a people Christ was born. The Jews of His day were not indeed sunk so low as their modern successors. The country was vastly more populous, and there was a strong national life. But it was not a time of spiritual inspiration, when the heart of the nation beat high, as the voices of seers and prophets stirred their blood, like a mighty wind coming up out of the Great Sea. The nation was prostrate at the feet of Rome, whose dominion extended over all the East. That iron rule reached its climax in the reign of Tiberius. This did not break the spirit of the people, but it made them sullen and defiant. There is no pride like the pride of a conquered race, who despise the masters they obey. Such was the temper of the Jews towards the Romans. They paid tribute to Cæsar, while they cursed him in their hearts. Hatred of their foreign masters intensified their religious fanaticism. They demanded a temporal deliverer, but cared nothing for a spiritual teather and guide—a spirit utterly alien to the new kingdom which Christ came to set up. So far therefore from being a natural outgrowth of his time or of His race, He was the very antipodes of both. The Jews were the most narrow and bigoted people on the face of the earth; He thought and exercised the largest charity. They were lifted up with spiritual pride: He taught the virtue of humility. Thus out of a mass of pride, selfishnes, and hyprocrisy, sprang the consummate flower of virtue. This is a reversal of the order of nature, which is the marvel of history; and the more we think upon it, the more the wonder grows. All this was in my mind on those memorable days that I rode over the hills and through the valleys of Judea and Galilee, and I could not help saying to myself, "To suppose that the character of Jesus Christ was the natural product of such a race, of such a people, and of such a time, is to believe in that which is more improbable and impossible that the Divine origin of our religion."

I know how skeptical writers try to break the force of this argument. They tell us, with a great show of historical learning, that there were spiritual influences in Judaism which prepared the way for Christianity. Such is the argument of Renan, who though he pronounces Jesus the greatest of men, the leader of the human race, yet tries to explain that greatness by ascribing it in part to surrounding influences. As he is an Oriental scholar, and is familiar with the literature and the history of that age, he makes the most of these. He would have us believe that Jesus was the pupil of Hillel or other venerable rabbis; and that, though He improved on His masters He derived from them the substance of what He taught in the Sermon on the Mount. True, His was an exceptional nature, cast in a fine mould, sensitive to all the better influences of His time, and absorbing into Himself all that was good around Him. But, for all that, He was the outgrowth of His age, the very highest product, it is true, but still a natural product, and not a supernatural being.

Such is the theory of Renan, who, like the brilliant Frenchman that he is, puts it forward with the utmost assurance. But this he does without a particle of proof. The contemporary influences of which he makes so much, he is able to designate only in the most vague and general way. The fact is abundantly proved by historians that such influences *did not exist*; and when Renan has the assurance to tell us that there was a Christianity before Christ—that the New Religion was in the air—I answer, "Yes, it was very much in the air, for it certainly was not on the earth." There is but one Christ in the race: He stands alone in all the ages, His shining figure relieved against the dark background of the world's history—a character unlike any other—a Being without pattern and without successor, furnishing in Himself the perfect argument for the divinity of His Religion.—(*The New York Evangelist.*)

EMINENT CHRISTIAN WORKERS.

Canon Basil Wilberforce.

It is related of Pope Pius IX. that, in conversation with some Englishmen, and speaking of the Church of England, he asked if there was not a bishop of the name of Wilberforce. This appeared to be the extent of his knowledge of the Protestant Church, the fame of no other bishop than the son of William Wilberforce having travelled to Rome. The story might seem somewhat incredible to many. But if at that time the question had been put to foreign potentates in various parts of the world how much they knew of the English Church, their knowledge would in all probability have proved to be limited to the name which had been borne by the man in whom the negroes found so able and powerful a champion. And we venture to say that England had no need to be ashamed of being overshadowed by the unique personality of the man who by his burning eloquence shook two great nations and set thousands of men, women, and children free. Such noble deeds as marked his brilliant career would add lustre to the records of any nation, and as long as the world lasts William Wilberforce will occupy a warm corner in the minds and hearts of men as one of the noblest philanthropists the world has produced.

It was a cause of grief to many in England that the sons of William Wilberforce, instead of devoting themselves a unreservedly as their father had done to practical Christianity and philanthropic efforts to elevate their countrymen, threw themselves into ecclesiastical controversies. Two of them joined the Church of Rome, while the third, Samuel Wilberforce, who in 1845 was made Bishop of Oxford, and in 1866, on the resignation of Dr. Sumner, was translated to the See of Winchester, and who was at one time very nearly appointed to the Archbishopric of York became the leader of the High Church party in our own Church. During his lifetime he was credited with more extreme views than he actually held, but his memoirs show that although he was not nearly so extreme as many of the Ritualist of the present day, yet he was distinctly a party man. He was possessed of great ability, and but for the cramping effect of his ecclesiastical views, might even have eclipsed his father.

The ability of the late Bishop has descended to his son Albert Basil Orme Wilberforce, who has also inherited the large-heartedness of his grandfather, and like him has the greatest hatred of oppression and wrong-doing and a longing desire to benefit his fellow creatures, physically, morally, and spiritually. With one or two exceptions, no man is more dear to English hearts everywhere than Basil Wilberforce, the subject of our present sketch. Born on February 14th, 1841, in the Cathedral Close, Winchester, the youngest son of the then Canon Wilberforce was educated at Eton and at Exeter College, where he took his degree in 1865. He was ordained in the following year by his father, who afterwards appointed him Assistant Chaplain to himself as Bishop of Oxford, his first curacy being at Cuddesdon. He was afterwards appointed Curate at Seaton, in Devonshire, and removed, in 1869, to the curacy of St. Jude's, Southsea, where he remained until his preferment, by his father, to the rectory of St. Mary, Southampton, in 1871, in which sphere of labour he has continued until the present time. In 1876 he was appointed Hon. Canon of Winchester.

Since his removal to Southampton, Basil Wilberforce, full of earnestness and untiring energy, has been one of the foremost figures of the Church. Few parishes in this country are so full of life and vigour as St. Mary's, Southampton. Notwithstanding several severe illnesses, its indefatigable rector has laboured on in the promotion of the highest welfare of his parishioners, with whom he has established and maintained the most affectionate relations. Like his illustrious ancestors, he has ever displayed great courage and manly pluck in the cause of good, and right, and truth. His grandfather was not afraid of the reproach of being a Methodist, the term applied to all persons in his day who showed any earnestness about religion, and we once heard Canon Wilberforce say, when he had been censured as too extreme, "Call me a mad enthusiast, or anything you like; as long as I live I will not cease to cry out against this terrible monster of intemperance." As our readers are aware, his life-work is closely allied with that of the temperance cause. His peculiar mission for the past fifteen years has been to attack in the most determined and merciless manner the foe of intemperance. From one end of the land to the other his clarion tones have been heard calling on his countrymen, as patriots, as men, as Christians, to drive the drink curse from the land. Everywhere in crowded cities and remote villages, his powerful and eloquent words have raised the spirits of his co-workers to the highest pitch of enthusiasm, and he has bravely led them on to battle for the right, as he has declared uncompromising war with King Alcohol. Here is a specimen of his indictments against the liquor traffic: "Throughout the length and brereth of this Christian country there comes back the cry of human suffering, human agony,

and human death. Coroners, magistrates, doctors, hangmen, all give the same testimony, that strong drink is alone the cause of many of the crimes which are daily committed. The wealth, the peace, the religion, the prosperity of the nation, are slowly but surely going down before the pestilence. But in spite of the publicity which is given in the newspapers of the effects of England's sin, the worst results of it never see the light. They who live at home at ease have no notion of how the women of England are suffering, and how they are bearing their sufferings. There is a recklessness and a prodigality about that drink devil, and the bright and innocent and good are cursed by the very breath of the idol."

Canon Wilberforce is essentially an enthusiast. He throws his whole soul into his work, and would if it were necessary lay down his life in the cause which he has at heart. Indeed he has been very near sacrificing a promising career several times owing to his exertions in the temperance cause and has only very recently recovered from a dangerous illness. On one occasion we were at a large meeting of the Church of England Temperance Society in South London, when to the surprise of the promoters, Canon Wilberforce walked into the committee-room. He had just returned from Paris after a serious illness and was at that time in that state of early convalescence which is as dangerous as advanced illness. A Temperance worker present questioned the wisdom of venturing to London in foggy November, when the Canon replied with considerable warmth, "How can I rest when there is so much cant abroad, and the Church sleeps on, heedless of this cursed drink." The Local Option programme of the United Kingdom Alliance has a foremost champion in the Rector of St. Mary's. His latest utterance in this country on the subject was at Exeter Hall last February, at the Alliance Convention. Notwithstanding the the fact that he followed the Bishop of London Sir Wilfrid Lawson, and a host of Parliamentary orators, and that he had only recently left a sick bed, the Canon's burning eloquence rang through the all as no previous speakers had done. In moving a resolution urging a direct local veto on the drink trade, he said, "That resolution is not a whine of charity but a deep, determined demand for justice." Referring to his illness, he continued, "I am perfectly well aware that I am only honoured to-night by having this resolution placed in my hands. . . . because I am in the position of a soldier who has fallen wounded in the battle, but who has been by the loving power and goodness of almighty God restored once more to the fight. I will take this opportunity of saying that this soldier has thrown away the scabbard, and intends to use every day of his restored health in fighting with greater energy than before against our national curse; and that so long as it may please my heavenly Father to give me a brain to think and a tongue to put my thoughts into words, I never intend to let my voice drop in this great battle." In pursuance of that determination Canon Wilberforce has recently visited America, and lent his powerful aid in the cause of prohibition in Canada and the States. At the various meetings he attended, some thousands of total abstinence pledges were taken. In his journey, the Canon travelled 10,000 miles, and returned home last month, like a giant refreshed, ready for unlimited work. It will be seen that this dauntless soldier of Christ not only superintends good parochial work at Southampton, but undertakes international work; his work is all embracing as well as universal. In him social and national purity have an able and earnest champion, and he has rendered knightly service to the cause of woman everywhere. He is also a stout opponent of England's opium traffic, and has recently, in company with Dr. Clifford and other prominent Christians, signed a circular urging agitation in favour of the suppression of this iniquitous trade.

Everyone is acquained with his large-hearted charity. So long as a man professes Christ and follows Him, that man, whatever his denomination, has a friend in Canon Wilberforce. He has no sympathy with those puny-minded mortals who would shut out of the kingdom of God all who do not do as they do, and accept what they accept. In this famous correspondence last January with his Bishop, in consequence of his having preached in a Nonconformist chapel, Canon Wilberforce said, "If the Lord Jesus Christ were to-morrow visibly to return and call to Himself His Church, His Body, is there anyone in his senses who believes that in this country it would be only members of the Church of England that He would call? Would it not be that great multitude which no man can number, of all nations, and kindred, and peoples, and tongues, and sects, and eras, who are united by faith to the Saviour? . . . And if this would be true in the event of the Archangel's trumpet sounding to-morrow, it must have been true upon that Sunday night when I was preaching in Albion Chapel; and if I refuse to recognise it, and consider many of His own to be outside the pale of His body because they walk not with us while they cast out devils in His name, and are doing well half the Christian work of this country, it is I, and not they, who are guilty of the sin of schism. . . . . Most respectfully would I venture to say that the times in which we live are hardly such as to justify the hindering of the proclamation of the Gospel anywhere in any circumstances. We are in the midst of a world lying in wickedness, a society corrupt to the core, a wave of anarchy threatening the commonwealth itself, a daily press teeming with records of terrible offences against God and humanity, of conjugal infidelity in high places, of the demon of intemperance pauperising and degrading the nation. Even the indifferent are asking, 'Is there no balm in Gilead, is there no physician there? Has Heaven no antidote for a world's depravity? It has; but the society-sanctifying power and aggressive activity of the world's commissioned anti-corrupters are paralysed by the internecine warfare of Christians. 'Christendom,' writes Bishop Huntingdon 'steps back into practical Paganism while Christians are sitting picking motes out of one another's eyes.'"

Such are the opinions of a brave, godly man, who fears the results of disunion in the Church—"those (to quote his own words) miserable sectarian differences and animosities which blight the spiritual life, and effectively prohibit anything like progress"—far more than he does those diversities of ordinances and opinions which are only natural among a mass of men. Manly utterances such as those we have quoted will do more to promote peace among Christians than a dozen reunion societies. Men love and respect Canon Wilberforce because he is so intensely earnest, so honest and outspoken, so broad and tender in his sympathies. He is a good type of a true Christian hero—brave, loving, active, and intelligent. There is little or nothing of the priest about him—simply a man who is filled with the love of Christ—an intense hater of iniquity, but as intense a lover of his fellowmen. An unflinching believer in the religion of Jesus, he is an untiring worker in the cause of humanity. May he live long to speak and work for His Master! So long as the Church of England counts such men as Basil Wilberforce in her ranks, she need have no fear of losing her life, giving influence on the minds and hearts of men.—(*The Rock.*)

THE joys of earth are like those birds whose beauty is in their wings.

A RETROSPECT.

IN looking back, as every thoughtful person reaching three-score and ten in his life must look, I have abundant reason for gratitude and praise. My life has been full of care, labour and sorrow, but over and above all, as sunshine on the troubled sea, I have had blessings many and great. The highest of all I count this, that I have had the opportunity of being useful. Far short, indeed, of doing what I could and should have done I have come, and my failure I lament before God this day. But it has been the daily governing and abiding principle and purpose of my life—in strength and weakness, in youth, manhood and old age, in the pulpit and the press, in private and in public, everywhere and always, to be useful in seeking to make the world better and happier. Thus would I glorify God and enjoy Him. How little I have accomplished God knows full well, and I take no credit for anything except that I have sought divine aid, and with it have *tried* to live for others and not for myself. There is not now living and never was, a being whom I have intentionally harmed or wronged, while all whom I have known I have tried to serve, as God gave me the opportunity.

These things fill the mind of many as to be desired—wealth, distinction and enjoyment. I have never sought any one of the three; yet it has pleased God to give me enough of the first for my reasonable wants in old age; more of the second than is convenient; and as much of the third as ordinarily attends a life of unceasing activity in labour. The time for rest does not seem to have come, and perhaps will not till death or disability supervenes; but the love of wife and children and grand-children, all living in the joy of the Lord, makes old age cheerful and glad, so that at even-time it is light.—(*The late Dr. S. Irenæus Prime, on his seventieth birthday*)

HIGH CHURCH INTOLERANCE.

A CORRESPONDENT writes asking us to explain our attitude towards the High Church party, for he notices, he says, a large-hearted, loving toleration on our part towards those with whom we do not agree outside our own communion, but not the same toleration in the opposite direction, viz., towards those who differ from us, but yet belong to the same Church as we do. We would remind our correspondent of saying about an eminent man who has now passed away: that his spirit of toleration made him intensely intolerant of other people's intolerance. We fail to see how any one can blow hot and cold at the same time. The very fact that we are always pleading for toleration of differences of opinion among Christian people should be enough to ensure that we should denounce those who act on an apposite principle, and are ever seeking to exaggerate the differences which exist among Protestants. We quite admit the existence of a great deal of narrow-mindedness among people holding our own ecclesiastical views; for High Churchmen are not the only ones who err in this direction. But with many this intolerance is merely an individual failing, and as our object is not to attack persons but principles, we do not allude to it. With the High Church party matters are different. In their case intolerance is not merely a failing of certain individuals, but has been systematised. They have, in fact, made it one of the fundamental principles of their creed calmly to relegate to the uncovenanted mercies of God, all who belong to churches which cannot trace back the pedigree of their clergy to the Apostles, and this, as we have before pointed out, is but a clerical way of consigning them to the place of perdition, or at all events of classifying them with the members of heathen and non-Christian religions. We know that there are

many good High Churchmen, whose practice is far better than their creed, and that some of them have tried in one way and another to explain away this difficulty, but there is no denying that the great bulk of them accept apostolical succession as a fundamental doctrine. It is hardly necessary, in order to obtain evidence, to go further back than the recent discussions in the Lower House of the Southern Convocation, when Canon Gregory and a few like-minded ecclesiastics actually got the house to vote in favour of tempering with the prayer-book, by introducing into the Catechism a series of questoins and answers, the object of which was to un-church all those bodies which cannot claim apostolical succession.

We very much question if the great bulk of the laity belonging to the English Church have an adequate idea of the intense intolerance of this High Church doctrine, and of the unenviable position it would put the Church into were it formulated in the Prayer-book. *Whitaker's Almanack* (page 233) gives some figures which may tend to open the eyes of those who have not hitherto thought much on the point. Among people speaking the English language, including of course those who have gone out from our country to America and the Colonies, it is estimated that there are twenty-one millions four hundred and fifty-thousand Episcopalians and forty-three millions four hundred and sixty thousand orthodox Nonconformists, including Methodists, Presbyterians, Congregationalists, Baptists, and miner sects, but excluding Unitarians and, of course, Freethinkers. In other words, there are among English-speaking people sixty-four millions nine hundred and ten thousand orthodox Protestants, of which only one-third are in communion with our Church. Episcopalians are already completely separated from the Romish and Greek Church. The orthodox Roman Catholic laughs at the claims set up by the High Church party to be considered a branch of the true Church. At this present moment members of the Church of England are excommunicated by the Pope, and are charitably spoken of as heretics by his followers. Surely it would be ridiculous for Churchmen further to isolate themselves by introducing anything into the Prayer-book that would cut them off from their natural allies, the orthodox Nonconformists.

For our own part we fail to see how a liberal-minded person can do anything else but denounce the High Church party, who, if they had their way, would reduce the National Church to mere episcopalian sect. It is not a little remarkable how the truly catholic spirit which pervaded our Protestant ancestors has, in spite of many attempts to remove it, been retained in our beautiful liturgy. When the Act of Uniformity was passed the Prayer-book was in great danger. The age was one of religious intolerance, and a few men of the Canon Gregory type might easily have introduced a few sentences consigning all who differed from them to a place of perdition Fortunately, the religious intolerance of the time seemed to find a vent in Parliamentary legislation, and although an exceedingly narrow Act was passed, the Prayer-book remained intact. Now there is not a word in the Prayer-book which un-churches other religious bodies, and it will be a disgrace to the present age, with all its boasts of enlightenment, if future generations can look back on the latter part of the nineteenth century as having been signalised by a narrowing of the limits of the National church. Had the Reformers been guilty of intolerance it would have been our duty nowadays to modify their failings. Men living as the Reformers did in an intolerant age might excusably have exhibited some of the failings of the times. But whatever their own individual views were, the fact remains that they have handed down to us a most comprehensive prayer-book. Had they held ultra-Episcopalian views it would have been easy for them to reflect their ideas when defining the nature of a Church in Article XIX. But no; their large-hearted natures rebelled against the idea of narrowing the National Church, and so the only qualifications laid down for a Church were that in it the pure Word of God should be preached, and the Sacraments duly administered. The spirit manifested by our ecclesiastical ancestors is one that should be cultivated now. We can understand men erring in the direction of being liberal, almost to latitudinarianism. This is one of the snares of the time—comprehensiveness is the order of the day, and sometimes Christian people are unadvisedly led further than they ought to go in this direction. It is strangely inconsistent, however, with the spirit of the age to seek to introduce the exclusive policy adopted by the majority of High Church ecclesiastics, who adhere to the traditions handed down from the mediæval ages. Much as we regret having to do so, we feel bound, in faithfulness to the National Church, to point out the erronous principles of those who, under a plea of excessive loyalty, are in reality untrue to all her noblest traditions. We are thankful to recognise the fact that there are many true believers among those whom we oppose, but that does not affect the question at issue. We wage war with principles, not persons, and we seldom mention the names of persons except when they represent certain principles. Religious intolerance is bad under any circumstances, and is a most fruitful source of infidelity; but when it becomes systematic, every liberal-minded man should rise up against it.—(*The Rock.*)

PADDY AND DR. GUTHRIE.

THE late Dr. Guthrie was very diligent in visiting, and quite equal to any emergency. One day he came to the door of an Irishman who was determined that the doctor should never enter his house. "You can't come in here," said he, "you're not needed nor wanted." "My friend," said the doctor, "I'm only visiting round my parish to become acquainted with my people, and have called upon you as a parishioner." "It don't matter," said Paddy, "you can't come in here," and with that lifting the poker he said, "If you come in here I'll knock you down"

Most men would have retired or tried to reason; the Doctor did neither, but drawing himself up to his full height, and looking the Irishman fair in the face he said, "Come now, that's too bad; would you strike a man unarmed? Hand me the tongs, then we shall be on equal terms." The man looked upon him in great amazement and then said, "Ouch, sure yer a quare man for a minister; come inside," and feeling rather ashamed of his conduct, he laid down the poker. The Doctor entered and talked, as he could so well do, in a way both so entertaining and instructive as to win the admiration of the man, so that when he rose to go, Paddy shook his hand warmly and said, "Be sure sir, don't pass my door without giving me a call."—(*Baptist Weekly.*)

TELEGRAPHIC NEWS.

Paris, September 8th: The *Journal des Debates* publishes a statement that M. Flourens has made the settlement of the New Hebrides question dependent on the agreement of England to the neutralization of the Suez Canal.—An agreement has already been come to between the two Governments on several questions regarding the Canal.—M. Waddington has submitted to Lord Salisbury a proposition to appoint an International Commission to define a zone on the banks of the Canal within which the massing of troops or the erection of fortifications shall be forbidden.

London, 8th: Sir John Gorst, Under-Secretary of State for India, in reply to a question in the House of Commons, stated that Lord Cross considered the evidence adduced in the Cambay case was altogether inadequate to support the finding of the Commission, but that desiring to have a legal opinion on the question before coming to a decision, Lord Cross had referred the matter to the Lord Chancellor, Lord Halsbury, who pronounced his opinion that Mr. Wilson was entitled to an acquittal of the charges brought against him.—It was however undesirable that Mr. Wilson should return to India, and he would therefore receive a pension in proportion to his length of service under Government.

Wellington, 8th: News has been received here that five hundred German troops have landed at Samoa (Navigators Island) deposed the reigning king and proclaimed a rival potentate.—The British and American Consuls protested against the action of the Germans.

London, 9th: Mr. Stanhope, Secretary of State for War, is engaged on the reorganisation of the War Office.—The changes to be introduced will include the making over of all executive duties to the Commander-in-Chief, the extension of the powers of control vested in the Finance Department over all branches of the service, the abolition of the office of Surveyor-General of Ordnance, whose duties will in future be performed by the Director of Artillery, who will also be answerable for all stores.—The Military Department will comprise the Adjutant-General and Deputy Commander-in-Chief, who will be held answerable for maintaining the discipline and efficiency of the Army, and who will also control the National Forces and Intelligence Department; the Quarter-Master-General, who will control Supplies and Transport; the Director of Artillery and Stores; the Inspector-General of Fortifications and Works, and the Military Secretary, who will continue to control promotions and appointments.—The Civil Department will be under the Financial Secretary.—The Heads of Departments will from time to time meet in Council under the Presidency of the Secretary of State for War, but without in any degree lessening the responsibility of that official.—There will be no increase in the expenditure of the Department, and it is believed that these changes will result in greater economy and efficiency throughout.—The scheme will come into operation on 1st April 1888.—Last night in the House of Commons Lord George Hamilton, First Lord of the Admiralty, in reply to a question, said it was not the intention of Government to construct more Ironclads at present, because England was supreme in this respect.—Sir James Fergusson, replying to a question, said that in consequence of the seizure by the Venezuelan officials of another ship belonging to Trinidad, the Governor of Trinidad, Sir William Robinson, had asked for a man-of-war to be sent there. The previous outrages committed by the Venezuelan authorities had not been redressed, but the British Government had come to the conclusion that they cannot allow this state of affairs to continue any longer.

10th: Mr. O'Brien having failed to appear at Mitchelstown in obedience to the summons a warrant for his arrest was issued yesterday.—A number of people followed the officers entrusted with that duty, and the police who were protecting the offical Reporter were repulsed, many of them being severely injured, upon which the constabulary fired on the mob, killing two persons and wounding many others.—The Police were then withdrawn and order was restored.—The Indian Budget Statement has been presented to the House of Commons.—The prospect of 1887-88 is worse by £610,000 sterling than when the estimates were framed in India owing to the greatly increased charges on account of the operations

in Upper Burma and small amounts realized from land, the revenue of which yielded only one half of the amount estimated.—It was hoped, however, that the growth of the Indian Revenue would cover the estimated deficit. —Sir John Gorst, in his speech strongly eulogised the justice, equity, and beneficence of the Indian Government in their dealings towards the people of India.—Mr. Bradlaugh followed with some reflections on the grievances of the natives of India especially in the matter of promotions in the Civil Service.—Sir John Gorst replying, said that Government must await the Report of the Public Service Commission before entering upon any reforms or admitting more natives to the Civil Service.—The House of Lords have passed the "Small Allotments" and "Coal Mines Regulations" Bills.

Tirnova, 10*th*: Prince Ferdinand denies that he has any intention of going to Hungary.

London, 11*th*: Fifty-four policemen and 150 other persons received injuries in the conflict that took place at Mitchelstown on Friday.—There was no renewal of the disturbance on Saturday and order prevailed in the town.—News of Mr. Stanley has been received, dated 12th July, up to which time the expedition was making favourable progress.

Constantinople, 11*th*: A despatch has been received from Prince Bismarck, in reply to the request of the Porte, that Germany would try and induce England, Austria, and Italy to consent to General Ernroth being sent to Bulgaria, in which the German Chancellor advises the Porte to communicate to the Powers the Russian proposals, to which Germany will promise her support.

London, 12*th*: Mr. O'Brien was arrested at Kingstown on Sunday evening, and was at once conveyed to Dublin, from which place he will be taken to-day to Mitchelstown.—Mr. Sexton attacked the Government regarding the events that have recently taken place at Mitchelstown.—Mr. A. J. Balfour, Secretary of State for Ireland, replying, stated that the assault on the police was entirely unprovoked, and ended by declaring that the so-called Irish leaders were anwerable for all that had occurred.

Stettin, 12*th*: His Imperial Majesty the Emperor William of Germany has arrived here on a visit.

London, 13*th*: Mr. O'Brien has been remanded in custody until 23rd September.—The police arranged an ambuscade, and after a hard struggle, in the course of which the Inspector was killed and several persons wounded, they succeeded in capturing eight Moonlighters who were attacking a farmstead in County Clare.—Last night, in theHouse of Commons, Sir W. Vernon Harcourtmade a most vehement attack upon the Government for stopping the meetings of the National League, and he characterised the action of Government as a flagrant illegality which Englishmen would never stand.—Mr. Gladstone followed in a speech in which he expressed his concurrence with what Sir William Harcourt had said.—Mr. A. J. Balfour, Secretary of State for Ireland, retorted by pointing out that Lord Spencer, when Lord Lieutenant of Ireland, has stopped numberless meetings.—In reply to a question regarding Colonel Redvers Buller, he said that that distinguished officer had resigned his appointment as Chief of the Irish Constabulary, not on account of any difference of opinion with Government, but only in order that he might return to the Horse Guards.—Replying to a further question, Mr. Balfour declared that the police were perfectly justified in having fired on the mob at Mitchelstown, and that they had only done so in defence of their lives, Government, he said, would persist in firmly upholding the cause of law and order.—Messrs. Labouchere and Dillon, who stated that they were eye-witnesses of the whole affair at Mitchelstown, insisted that the police were the aggressors.—There was an all-night debate in the House of Commons on the Lords' amendments to the Coalmines Regulations and the Truck Bills.—Mr. Robert Graham, member for North West Lanarkshire, and Mr. Edward Harrington, member for West Kerry, have been suspended for braving the authority of the Speaker.

Sofia, 13*th*: A great demonstration has taken place here, the people expressing their determination to aid and support Prince Ferdinand to the uttermost.—The windows of M. Karaveloff's residence and the windows of the office of the Russian official paper were broken by the crowd.—Prince Ferdinand responded to the enthusiastic demonstrators from the balcony of the Palace and ended by exclaiming "Long live Bulgaria."

Berlin, 13*th*: It is semi-officially stated that the treatment prescribed for Prince Bismarck at Kissengen has temporarily weakened him and he will not be able to attend the manœuvres and rejoicings at Konigsburg, but goes instead to Stettin.

Teheran, 13*th*: Information has been received that Ayub Khan has made good his escape and is at present not far from Herat.

London, 14*th*: In the House of Commons last night, Mr. Dillon demanded of the Government that lenient treatment should be accorded to Irish political prisoners.—Mr. A. J. Balfour, in reply, declined to recognize any distinction between those who incited others to commit crimes and actual criminals. —Mr. Parnell then rose and bitterly denounced the barbarity of this decision, and said that Government would alone be answerable if the Irish should retaliate.—Parliament will be prorogued on Friday, the 16th instant.

Vienna, 14*th*: Count Kalnoky has started from this city on a visit to Prince Bismarck.

Paris, 14*th*: The Comte de Paris has issued a manifesto in which he foresees that a violent crisis will shortly occur in France, the outcome of which must be the re-establishment of a monarchy.—The Comte then proceeds to sketch out an elaborate scheme of government combining universal sufferage with the exercise of kingly power.—The French Press are jubilant over the smooth and expeditious working of the experiments now being made in mobilizing the Army Corps.

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THE Custom of taking medicine in the form of pills dates far back in history. The object is to enable us to swallow easily in a condensed form disagreeable and nauseous, but very useful, drugs. To what vast dimensions pill-taking has grown may be imagined when we say that in England alone about 2,000,000,000 (two thousand million) pills are consumed every year. In early days pills were made slowly by hand, as the demand was comparatively small. To-day they are produced with infinitely greater rapidity by machines especially contrived for the purpose, and with greater accuracy, too, in the proportions of the various ingredients employed.

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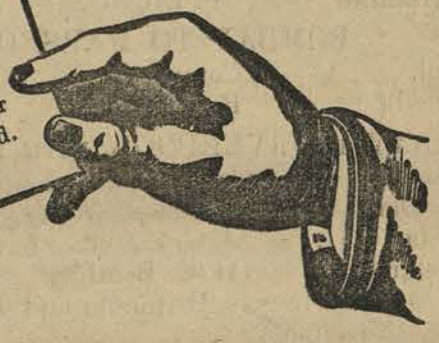

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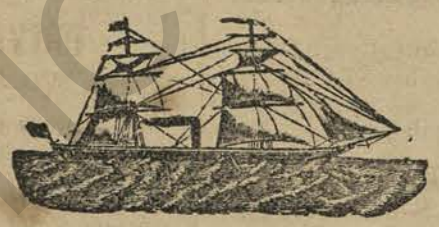

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